

10
A
RELIGIOVS
INQVISITION:

OR,
A short Scrutinie after
RELIGION.

Wherein the large Cope of
true RELIGION is narrowly
inquired.

✓ BY
IOHN COPE, of Grayes-Inne,
ESQUIRE.



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TO THE
RIGHT HO-
NORABLE, AND
right vertuous Lady,
ELIZABETH,
Countesse of Hol-
land.

Madam,

I Had, and haue
buried a good
wife, since which
time, God hath not dis-
posed of me in a second
marriage; by reason wher-

A 3 of,

THE EPISTLE

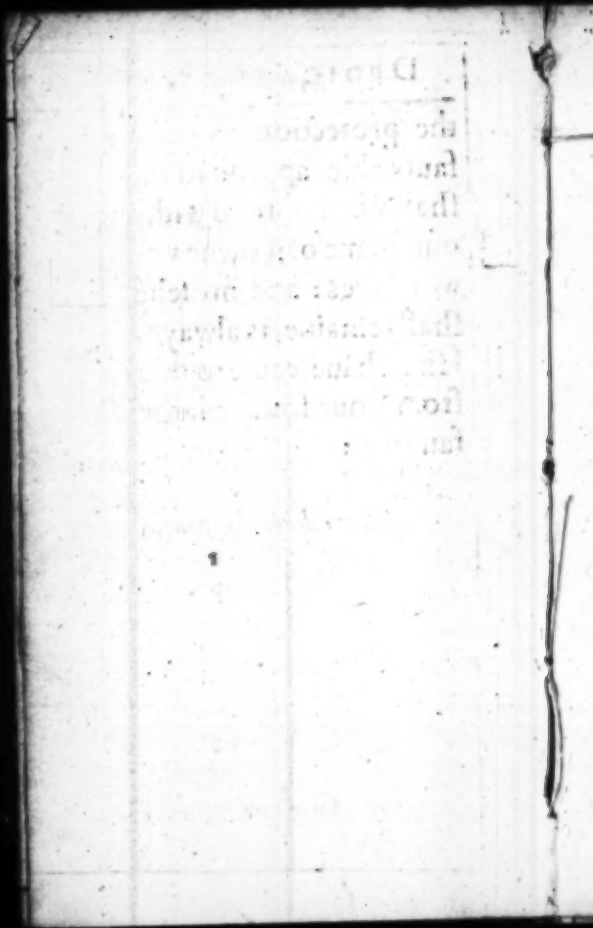
of, I haue not a Child of
my body : being single,
I conuerted to my selfe,
and (I know not how)
my braine became in la-
bour, and is deliuered of
this (I know not what to
call it:) it is not worthy
the name of a booke, ex-
cept your Ladiship will
deigne to patronage it,
and giue it desert, which
fauour if your Ladiship
indulge towards me, then
my Booke like some
meane man, that hath
been entertained by some
great personage, vnder
the

DEDICATORY.

the protection of your
fauorable approbation,
shall walk abroad with-
out shame of it owne vn-
worthines: and my selfe
shall remaine, as alwayes
I shall haue cause to doe
from your former large
fauours :

Your deuoted seruant,

John Cope.



TO THE
READER.



Ourteous Reader,
(for so you must be
to me, if you haue
patience, or will
spend time in rea-
ding so slight a piece of writing as
this is) instead of an Epistle, I will
tell you a tale, which is this. There
was a yong man, who after the
death of his Parents, was minded
to venture his fortunes vpon the
Seas, and was furnished as hee
thought, with a pretie tite vessell,
which was likewise fraught with
commodities that were passable.
This yong man lanchèd out into
the Ocean, where, for a long time
together,

To the Reader.

together, he had so faire gales of winde as his heart could desire: thus with full sayles he made his way thorow the deepes, but being ignorant of the passages of the Sea, and would not be ruled by the Pilotes, and Mariners, of which kind he had some that were skilfull, hee suddenly ranne himselfe into a crosse Sea; where (after hee had beene sorely tossed, and troubled, and washed with the surging waues) his Barke began to leake, which wrought in him a sore dismay: but the dashing of these angry billowes one against another, was a meanesto worke this weather-beaten Vessell into a calmer Sea. This Young man resolues to returne home, and (though with much losse) to desist from his aduventure, or to repaire his decays; but comming into the narrow Seas, where
he

To the Reader.

he found a boysterous passage, he discovered his owne Country, and knowing of a safe Hauen that had beene open, whence he put forth at his going to Sea, where many a tottered shippe had found harbour, he intended to put in there: but so it was, through the neglect of keeping the Hauen in repaire, it was so choaked with quicksand, that no ship could venture to make passage into it, without danger of shipwracke; as it fell out with this yong man, who putting to shore, split the prowe of his barke upon a sand. This yong man had two Jewels giuen him by his Parents, in both which they had in their lines a ioynt interest. At his going to Sea, he left one of them with his friends to keepe for him; the other he wore, tied with a string about his necke next his heart; and though he had sustai-
ned

To the Reader.

ned great losse, at last a Fisher-
man light upon him, who finding
a Jewell about his neck, that seemed
of some worth, though much ble-
mished with the beating of the
salt water upon it, being moued
with compassion, tooke him into
his boate, & setting him on shore,
holpe him to land so much of his
goods as could be preserved, and
with much difficulty he saued his
broken Vessell. If the Reader desire
to know any farther meaning of
this Fable, thus it is applyed: The
yong man was my selfe, my Pa-
rents knowne to be deceased, the
Sea, was the world, the vessell, my
estate, as well of minde and body,
as that of my outward meanes; the
fraught, some measure of under-
standing, apprehension, and me-
mory: some knowledge both in
humanity and diuinity: farther,
my health, strength of body, and
use

To the Reader.

use of senses, which were good in-
dowments and part of this aduen-
sure. The Ocean may resemble
the large scope I gaue my selfe,
wherein I was carried amaine
by the whisteling gales of all man-
ner of pleasures, which did so fill
the sayles of my empty affections,
as that I feared not to passe thro-
row any deepes of baxard. My ig-
norāce in the world was like, with
the Yong mans vpon the Sea.
The Pilots, and Mariners, whose
direction I refused to follow, were
some of my friends, that better
knew the course of the world then
my selfe. The crosse Sea I fell into,
was the incounter betweene prof-
peritie, and aduersity: as the in-
counter betweene plenty and want,
betweene pleasure and trouble, be-
tweene sicknesse and healib: and
so betweene any present good in-
ioyed, and any contrary euill that
approacheth:

To the Reader.

approacheth : and now my Barke began to leake amaine, when I could not with all the power of my vnderstanding, body, or estate, so fast pompe out the waters of aduersity, as they brake in vpon me, which made mee almost heartlesse : yet after much tossing and struggling in vaine against the insulting fury of the billowes, I was cast vpon a calmer Sea of patience. The I resolved to retorne home to a better vnderstanding of my selfe, and see if I could find any meanes to repaire my decay: yet when I came neere home, I found but an vnquiet passage thorow the narrow Straights I had put my selfe into: how-euer, disco- uering where I was, I aduētured to put in whence I had boyssed sayle, expecting harbour; but found the Young mans successe. The two Iewels bestowed vpon me by my Parents,

To the Reader.

Parents, were Religion, and a good name: the former I kept as neere my heart as I could, which yet had lost much of its lustre, being continually dashed upon with the brinish water of many corruptions which I passed thorow. The Fisher-man that tooke mee up, who had good knowledge of my Iewell, was such a one, as our Saviour Christ undertooke to make his Apostles, fishers of men.

Now, genile Reader, be pleased out of my Fable with the moral, to take my intention in putting forth these few and imperfect Leaves, which is to let all that know mee understand, what my Religion is; which they may well suspect either to be none, or not the right, after so dangerous passages in the world. And in the next place, my earnest suite to my friends is, that (as farre as charity will moue them,)

To the Reader.

them,) they would endeavour
(without apparant cause, to sus-
pend their good word or opinion of
me) to preserve my good name;
which I therefore desire to leave
in their custody. And lastly, my
purpose in divulging these
worthlesse Lines, is, to tie my selfe
by them, to the obseruation of my
owne directions: (the frailties of
corrupt nature being tolerated
withall:) which successe if I find,
I shall haue my full desire; and so
rest a well-wisher to you and all
good Christians:

JOHN COPE.

A
SHORT
SCRVTINY
AFTER RELI-
GION.

THe Poets tell of a
Minerna (where-
by is vnderstood
the knowledge
of Arts and Sci-
ences) begotten of *Iupiters*
braine. The Philosophers
speak of a first matter, which
must be part of every thing,
and it selfe nothing, be-
ing without forme: which
matter is so efficacious,
as nothing can bee with-

B out

The rari-
ty of Religion.

out it, and yet of it selfe, so pure and simple, as it is not to be found in any thing. He that vndertakes to set forth Religion what it is, seemes to goe about the Fiction of a *Minerva*, or the description of a first matter : for the holy Ghost, who is the worker of all grace in a man, may not altogether vnfitly be resembled to the brayne or conceiuing faculty of God, as a man may with reuerence speake; and this first matter, Religion, is presumed in euery man, to be in himselfe, and yet is not to be found perfect in any man.

Luke. 1. 28.
Religion
persecuted.

In the Euangelist Saint Luke, the Angell *Gabriel* pronounceth the Virgin *Mary* to be blessed amongst women; and yet examine her condition

tion vpon earth, you shall hardly find a woman more miserable; at the birth of our Sauour she had not a house to put her head in, but was constrained to take vp her Lodging in a back Stable: no sooner was shee deliuered of that King (which was the cause why she was pronounced blessed) but shee must fly, to saue her Sonnes life, into Egypt; and all the time of our Samours being vpon earth, was a sharer with him in his persecutions: whilst here shee liued, she was suspected of her best friend *Ioseph*, of incontinency: since she departed hence, yea to this day, is accused of sacriledge, to rob God of his Worship, in being praied vnto, and of blasphemy, to vn-

dertake to command God to
performe her own will. Thus
fareth it with blessed Religi-
on: when it comes into any
Countrey or Ciry, it findes
euery dore shut against it,
except it steale in at some
backe dore, into the heart of
some poore Christian; and
if it make not the more spee-
dy flight into some vn-
knowne Countrey, or De-
sert: Wildernesse, sudden
waight will be laid to cut off
the very life of Religion; as
we see it at this day chased
out of its natiue countrie of
Iury, and out of the seates
of forraine Monarkes, into
an Iland or two, and the
confines of the earth: next,
as it fell out with the Virgin
Mary, so this Religion shall
bee reputed a harlot, yea sus-
pected

pected by her owne friends,
and supplanted by the Sum-
per of Heresie, if God should
not assist her, and that sacril-
ledge and blasphemy haue
been euer layd to her charge,
will appeare by the accusa-
tions of her aduersaries.

Neither is good and true
Religion reiected as odious,
impious, and erroneous,
but called to the patronage
of all errors, vicious liuers,
& wicked practices. The Pa-
pist, because he holds the Ca-
tholike faith, though stuffed
with all manner of corrupti-
on, he must be accounted Re-
ligious: the Brownist, be-
cause he will not endure the
corruption of Church-dis-
cipline, though hee forsake
the Church, yet he must be
counted Religious: the Ana-

Religion
produced
for the main-
tenance of
errors.

baptist, the Family of loue, the Pelagians, and all the rabble of the like Heretikes, because they acknowledge Christ, though neuer so full of erronious opinions, yet they must be accompted religious: nay, the Turke that worships *Mahomet*; the Infidels, that worship the Sunne, the Moone, or other creatures; yea, some Nations that worship the Deuill himselfe for feare of him, because they worshippe something, though neuer so much against reason or common sence, yet they account themselves to be Religious.

Religion the
excuse of
wicked li-
uers.

Tell the Drunkard, that Adultery is a sinne, he thanks God he is no adulterer, and he is of the right Religion, and he hopes it will goe well with

with him. Tell the Oppressor, that Drunkenesse, and Adultery are finnes; he thanks God, he is neither Drunkard, nor Adulterer, and he is of the right Religion, and hee hopes it will goe well with him. Tell the Swearer, that Drunkenesse, Adultery, and Oppression are finnes; hee thanks God, he is neither Drunkard, Adulterer, nor Oppressor, and he is of the right Religion, and he hopes it will goe well with him. Tell any man of one sinne in another man, that he findes himselfe not giuen ouer vnto, though he liue in all other finnes, yet he hopes he is not so badde as that man that liues in that sinne, and hee is of the true Religion, and hopes God will be mercifull

to him in Christ, & it will go well with him. But there is a kinde of man that goes to Church vpon Sundayes, & receiues the Communion once a yeere at the least, and that is at Easter, because hereby hee hopes to goe to heauen; beleeues the Articles of the Creed, because he is taught so to doe; that hopes God is mercifull, because he looks for a share in his mercy; that sweares not but small oathes, because to be a great swearer, is of ill report; that will not drinke extraordinary, because it is chargeable; that is very painefull and diligent in his calling, because he desires to grow rich; that keepes touch in payment of money, because he expects others should doe so to him; or if they

they do not, he will lay them as close as the Prison can keepe them; that giues to the poore at his doore, because he would not be hardly spoken of; that hath few suites in Law, because as neere as he can, he will wrong no body, that is either able or likely to goe to Law with him: in a word, he that liues the life of an ordinary ciuill man, and holds himselfe to be a good Protestant: And this man, if you esteeme him not a religious man, will thinke you doe him great wrong. And yet there is another that goes beyond this ciuill man, and that is hee that is vpright in his dealing for iustice sake; he that is a true pay-master of his debts for honesties sake; hee that is industrious for
Prudence

Prudence sake; he that is absteynious for temperance sake; and he that is morally vertuous in any kinde (which is his Religion) for vertues sake; who for point of faith is content with a generall beliefe, as the Church beleeueth; and this man holds himselfe to haue climed vpto a high degree in Religion.

Religion the
pretence of
euill practi-
ces.

Farther, what is made the colour of most sedicious, bloudy wars, and horrid practices, but Religion? As Sir *Francis Bacon* in his *Essayes* wittily obserues, they bring downe the holy Ghost in sted of the likenes of a Dove, in the likenes of a Vulture or Rauē: & out of the Barke of *S. Peter*, set forth the flagge of a Barke of Pirates. When *Demetrius* the Silver-smith, with all his fel-
low

low workemen, found their trade like to go downe, if the Gospell of Iesus Christ were receiued at Ephesus, thē they cry out, that the magnificēce of the great goddesse *Diana* would bee destroyed. And what was pretended the cause of that tumultuous sedition, but y^e preservation of their Religion to their great goddesse *Diana*: *Linie* in the Historie of the Romanes, relates of *Marcus Ancus*, of the Progeny of *Numa* and his successor; that when he had receiued some injury from the Latines; as vnlawfull taking away the commodities of his Realme, and holding diuers of his subiects captiue; and receiuing, as he thought, an insolent answer, vpon demand of them to be restored, being minded

Ad. 19. 37.

Lin. in Historiā Romanā, Exprimunt Ancus Marcum, quoniam Numa in pace religionem infundisset, & se bellicā ceremoniam producere, &c.

minded to recouer them by
 warre, all his labour is to find
 out a faire pretence, and giue
 a faire challenge: and vpon
 these considerations he be-
 ginner: that since his prede-
 cessor *Numa* had founded
 Religion in peace, it con-
 cerned him to ground his
 warre vpon Religion; where-
 upon his Ambassador being
 dispatched with Commission
 to proclaime warre, thus runs
 his message: Heare, O *Iupiter*,
 I am sent by the generall
 consent of the Roman peo-
 ple, and that what I do as
 Ambassador, is iust and reli-
 gious; I call thee to witnesse,
 and if I do herein vniustly, or
 impiously; then neuer suffer
 me to be a man thought fit
 for seruice, or worthy regard
 in my Country: and these
 things

*Audi, Iu-
 piter, ego
 sum pulit-
 eris munus
 populi Roma-
 ni, iussu ple-
 wis: si ego
 impet illas ho-
 mines dedier,
 munus populi
 Romani mihi
 exprobo, cum
 Patria compo-
 tem me man-
 quam sinas
 esse, hac qui-
 cunque ei ob-
 uisus fuit, hac
 portum ingre-
 diens, hac so-
 rum ingressus
 parat.*

things the Legate buzzed into euery mans eare that met him; thinking that when hee had made Religion the colour of his Masters warre, and inuoked God, that then hee might fairely denounce warre, for the effecting of his particular end. When the Pharises were almost ready to burst with malice against our Sauour Christ, and could finde no rest within themselves, till they had committed that deuillish, matchlesse, and colourlesse murther vpon him: (for *Pilate* confesseth he could find no cause,) they pretend he was a Sabbath-breaker, he was a Deuill, hee was a Blasphemer, he was a mouer of Sedition: and these things could not be tolerated in their Religion; & therefore
away

away with him, crucifie him, crucifie him. So that here the maintenance of Religion, is the cloak of this horrible fact. But there are too many witnesses of later dayes before our eyes, of this truth. What vn-sheathed the sword of so many Massacrers in France not long since, to the taking away of so many Christian soules in one night? They will tell you, Religion. What gaue boldnesse to that desperate Villaine, to make his Soueraignes, the late King of France his bowels, the Scabberd for his poison'd dagger? If he were aliue, he would tell you, Religion. What sharpened the wits, and steeled the hearts of our Englishmen lately; that if there had bene a Councell called in Hell, and

a company of grand Diuels
sent vpon earth, for the exe-
cuting of their designes, they
could not haue found out a
more damnable Plot, nor
with greater resolution haue
prosecuted it, then they did
the Gun-powder Treason?
All their excuse would be,
that it was in the cause of Re-
ligion. What hath plucked
of late, the louing Husband
from his Wifes tender im-
braces, the beloued Sonne
from his Parents carefull go-
uernement, the diligent Ser-
uant, from his Masters serious
imployment; and the Loyall
subiect from his Kings peace-
able Dominions; and all from
their native Country, either
to make way for their en-
terprises, thorow the bow-
els of men, women, and chil-
dren;

dren, or expose themselves to vnauoydable slaughter? Is it not, because men pretend Religion the colour of their warre, though they intend nothing but the getting of some Towne or Country? So that looke into men of all nations and conditions, you shall find euery man claime an interest in Religion; and yet how hard a thing it is, to find sincere and true Religion planted in any Nation (our owne excepted,) or particular mans heart? Wherefore it is not altogether vnexpedient for a man, as well as hee may, to informe himselfe, what true Religion is.

Some will haue the word, Religion, to be deriued from a Latine word, which signifies, to reade ouer againe, or
to

to remember : but this seemeth not to be so proper a deriuation; because reading is an act of the tongue, and conuersant aswell about falsehood, as truth : and Religion is chiefly seated in the mind, and imbraceth nothing but truth. Againe, for remembrance, it is of something forepast: but neuer man yet knew what belonged to Religion, before it is wrought in him by the holy Ghost; and therefore cannot remember that, of which hee neuer had so much as a notion. Farther, if it should haue this former deriuation, it should onely intimate a bare remembrance of a thing, and no way giue light to the nature of the thing.

There is a word which more fitly offers it selfe, and

C signi-

Religio.
August. de
vera relig. ro-
ligat ergo non
vera religio v-
ni omnipotenti
Deo, unde reli-
gio dicta est.

signifies in Latine, to bind or tye. True Religion, sayes an ancient Writer, doth tye vs to the onely and Almighty God ; and from this tying doth Religion take its name.

Adam had no sooner transgressed the commandement of God, but takes his flight, seekes shelter vnder the trees of the Garden, to hide himselfe from the presence of the Lord God : but when God apprehends him with his cal, there is no longer keeping out. *Adam* being arraigned, and hauing receiued the sentence of his punishment, hee might yet bee like to many children or seruants, that when they haue once gotten a custome of running away from their Fathers or Masters, they shall neuer keep them

them at home, without they
shackle, or tie them fast; and
therfore God, to preuent this
runnagacy in *Adam* and his
posteritie, hath prouided this
bond of Religion, to tie them
fast to himselfe, as the reue-
rend Father sayes. The
Church, sayes another, is a
bundle tyed together with
the wreath of Religion;
whence, saies he, *religio* takes
the name from binding. Till
the comming of our blessed
Sauour, the Church of God
was only amongst the Iewes:
but they, when he came into
the world, refused subiection
to him. Whereupon our bles-
sed Lord sends his Apostles
throughout all the World, to
gather vp, as it were, heere a
sticke, and there a Christian
sticke; which being presented

*Ieron. super
nomen cap.
Amos. Eccle-
sia est fascicu-
lus, und Do-
mini religione
constrictus,
unde & ipsa
religio à reli-
ganda & in
fascicu domini
vinciendo ve-
nimus accepit.*

to God, hee makes a bundle, and tyes it vp with this wreath of Religion, and so hath made himselfe a new Church: and this latter word, binding, giues some insight into the nature of Religion; which is either a binding to, or a binding from a thing: a binding to, is a binding to faith and obedience; a binding to faith in all that is declared in Gods Word, and obedience to all that is commanded by Gods Word: the binding from, is from all error and heresie in point of doctrine, contrary to Gods Word; and from all impiety in course of life, forbidden by Gods Word. And this latter deriuation of the word, religion, seemes to make it more full: for as in the word, reluctati-

luctation, which signifies a
strife or struggling, there is an
opposition implied; so this
aduerbe, *re*, in religion, doth
seem to intimate an auerse-
nesse in the nature of man, to
what hee is required vnto by
the Word of God. Where-
upon consequently followes
a third tye, or binding, which
is to repentāce, for the prone-
nesse of mans nature to euery
thing, contrary to Gods will,
and the wicked actions hee
cannot chuse but fall into, out
of that naturall and depraued
inclination. To which pur-
pose *Caluin*, in his coment vp-
on the 23. Chapter of *Iob*, out
of *Iob's* resolution to walke
in the way of God, adding
these words, that he had not
gone out of the same, hath
this obseruation, that there is

*Caluin. in 23.
cap. Iob.
Iobus adicit
se non ab ea
recessisse: ut
significet huius-
modi semper
primum quod-
dam aspectum
ad recta uia
sollicitari.*

a certaine kind of itching desire in euery man, to swerue and decline from that certaine way; and therefore he had neede to be kept in with this hedge of Religion.

There are three words amongst others, which the Grecians haue giuen, to signifie Religion: the one signifies right or true worship. It is not enough to haue knowledge, nor to beleue in God, though these are neuer seuered from Religion: but there must be a worship, and this worship must not be euerie worship, but a true worship. Another of these words signifies the worship of God; so that in this name of Religion, is included a worship, but not the worship of man, or any other creature; but the

*scrutinie.**Scrutinie.*

the worship of God.

The third word is thought to take its deriuatiō from the name of the Thracians, and is vsed by the Apostle in the first Chapter of *Iames* his Epistle. But because the perfectest knowledge man can haue of any thing, is from the causes thereof, therefore it will not be amisse for the vnderstanding of the nature of Religion, to inquire into the causes of it more at large; som of which are shortly cōtained in the words before.

Amongst causes, the efficient cause takes the first place, as well does this efficient of Religion deserue it, which was truly the first, yea, before the first thing in the World; God was before all things: so that the efficient cause, and

*Ps. 37.
Spemini.*

God the efficient cause
of Religion.

Ps. 19.3.

Ier. 1. 17.

1. Cor. 12. 4.

worker of true Religion, either in a publike estate, or priuate mans heart, is no other then God himselfe: God is the worker of all grace; all good giftes proceede from aboue. And Saint *Paul*, one of the master-workemen in this plantation of Religion, hath these words in his Epistle to the Corinthians; *No man can say, that Iesus is the Lord, but by the Spirit. There are diuersities of gifts, but the same Spirit: there are differences of administrations, but the same Lord: and there are diuersities of operations, but it is the same God that worketh all in all. In Ezekiel, God first vndertakes to cleanse them of their false religion, but leaues them not there; for then they were neuer the neerer; but in the next words*

words saith, *A new heart will I give you, and also a new Spirit will I put within you; and I will put my Spirit within you, and cause you to walke in my Statutes:* so that God takes to himselfe the worke of framing them to true Religion; and the whole Scripture is very full of proofes to this purpose. There was a worthy man, who out of his obseruation vpon these words of our Sauiour, I am the way, the truth and the life; brought in Christ speaking to the Christian soule in this manner, and answering himself; Wilt thou walke (saith Christ?) I am the way. Wilt thou not be deluded? I am the truth. Wilt thou not die? I am the life. This (saith the learned Man) is the speech of our Sauiour

Augustin
tract. 22.

Ambrosius
vult Ego sum
via. Paulinus
vult Ego sum
veritas. Marius
non vult Ego
sum vita, hoc
dicit Saluator
tunc, Non est
quis est nisi ad
me, non est qui
est nisi per
me.

uiour to this silly soule: Thou hast not whither to goe, but to me; nor any way to come to me, but by me: so that if we will walke in the way of Religion, we must walk with Christ, for he is the way; if wee will not bee seduced by error, which is contrarie to Religion, we must be directed by him, for he is the truth: if wee will liue religiously here, and gloriously hereafter; we must liue by him, and in him, and he in vs, for hee is the life. The same Author sayes in another place; Wee ought to imbrace the gift of the Spirit of God, equally dispensed and vchangeable from the Father and the Son.

Another reuerend Father sayes in his Comment vpon the first Chap. of *Amos*, vpon these

*Ipsum donum
Dni Spiritus
cum Patre &
Filio equaliter
incommutabile co-
latur & conser-
uatur communis.*

these words : *God, or the Lord will roare from Sion, and utter his voyce from Ierusalem.* God is conuersant (saies he) in true Religion professed in Ierusalem, not in the Cities of Israel. So that from both these may be gathered, that as Religion is the gift of God, yea, of the whole Trinitie: so where Religion is, God is; & where he is not, there is no true Religion; and from that that doth preceede, the conclusion will easily arise, that God is the efficient cause of religion.

Neither is he only the efficient, but the onely efficient cause. Man is a meere patient. No, not so much as a patient: for all matter is held to haue an aptitude, or an appetite, or at least, a possibilitie to receiue a forme. But such

*Ierom. super
primam cap.
Amos. Deus
verjatur in
vera religione,
non in Iſrael
urbibus.*

*God, the on-
ly efficient
cause.*

is

Rom. 8. 7.

Ephe. 2. 1.

Ephe. 2. 1.

Phil. 2. 13.

In orat. pro
Marco Mar-
cella.Bellicis laudes
solent quidam
extenuare
verbis, & sicut
communicare
cum militibus,
non propria sunt

is the indisposition of mans depraved nature, that it hath no capacity, nay, it hath a contrary affection to the receiving of the forme of Religion, which God puts vpon him. The Apostle *Paul* to the Romanes saith; that *the wisdom of the flesh is enmity against God*: where the word is very expresse, and signifies the best thoughts and affections; the same Apostle in his Epistle to the Ephesians, saith, that *all men by nature are dead in sinnes and trespasses*. And in the second to the Philippians; *It is God that worketh both the will and the deed*. Tully in one of his Orations, commends *Caesar* aboute all things for his clemency, because that was his proper glory, & his only. In his victories, he tells him,
he

he should haue sharers; the Captaines and common souldiers would euery one claym his share; yea, a great part of the glory of those cōquests would bee ascribed to the cōuenience of the place, or to *Fortune*; but for his clemency, none could chalenge any part of that glory. So for outward workes, as building of houses, planting of Vineyards and Orchards, husbanding of the earth, ordering and disposing of creatures, yea, and gouerning of nations (though God indeed be the giuer and gouernour of all; and it is his blessing that makes all things vsfull, and commodious to man, and so excludes *Fortune*;) yet in these things, hee hath giuen man leaue to exercise his owne iudgement and

*Imperatorem,
& ceteri in op-
mis milium
virtutis, loco-
rum opportu-
nitatis, multum
iuvant: maxi-
mam verò
partem quasi
sua iure for-
tuna sibi ven-
diat.*

and industry, &, as it were, to share with him in his prayse : but for the working of Grace and Religion, whereby hee largely expresseth his clemency to man, there is none either admitted, or able to ioyne with him. A King hath certaine prerogatiues reserved to himselfe ; as sealing of his Patents, stamping of his Coyne, chusing of his seruants, creating of his Nobilitie, and the like : So God allowes of no Patents for Heauen, without they haue his broad Seale of Religion ; allowes no Christian for currant, except he haue his stamp of Religion ; and whosoever shall counterfeite either of these, is guiltie of high treason : and as no man can challenge to be the Kings seruant
out

out of his owne desert, but holds himselfe highly regarded by the King, in being called to his seruice ; and likewise expects continuall meanes from the King, to inable him to serue him : So in this spirituall seruice of God, there is no mā worthy of himselfe, neither hath he inward abilitie to maintaine himselfe in the place that God calles him vnto, without a supply of grace from God, which worketh in him this Religion. And so to bee a Nobleman of heauen, is out of Gods meere fauour; and as you shall see in a meane man, created a Nobleman, a great alteration in his behauiour, in his speeches, in his actions, in his whole carriage ; yea, in his mind he hath those thoughts,
now

now hee is a Peere to the King, that neuer came into his head before: so more properly you may discerne in a Christian man, a great change throughout body and soule, whose base nature is turned into a truly noble disposition, despising the trash of the earth, and all seruile conditions; and aimeth only to conforme himselfe in a religious course of life to his Soueraigne, Iesus Christ, to whom hee is now made a Peere. Kings, when they make fauorites, for the most part, chuse such as are of small meanes, and an ordinary ranke, that the greater glory might redound to themselves; for therein they somthing seeme to resemble God in his Creation, who made all things out of

of nothing : so these make a great man out of nothing, in comparison of what he is raised to. Thus God in his work of regeneratiō, finds mā void of grace or religion, and assumeth to himself the effecting of these things in him, whereby he is made a Child and Favorite of God; and yet in this worke, doth not take from a man his humanitie, & naturall abilities; but so frames these, as they shal become conducive to this effect, though no way operative; neither doth this giue any way to free-wil, that there is a vse of the facultie of will in man, yea, towards his regeneratiō. When a man is said to haue no free will, it is not to be conceiued in naturall actions; as to goe, or stand still; to speake, or to

D be

be silent; to doe this thing, or not to do it, as a naturall act: ō; or that the vse of the sences is not common & free to good and bad men, as seeing, hearing, & the like; or that a man hath no power in morall actions, as to be temperate, & iust in his dealings, & liberall, and the like; or in the outward acts of Ecclesiasticall duties; as to go to Church, to receiue the Sacrament, and do things of that nature; or to forbear the outward practice of some sins; as a drunkard, or a swearer may be hired not to drink, or sweare for a time, & yet in none of these, is to be found freewill to grace, which is denied to be in a man, and that is to be able out of his own freewill, to do these naturall actions, and obserue these morall duties,

duties, & all other Religious duties, or forbear euil, according to the Word of God, and in obedience to his commandments: for sin is a breach of the Law, and therefore, to doe good, is to doe what man does in obedience to the Law, which no man can doe of himselfe, but must receiue a new forme put vpon him; and himselfe, and that naturall will, which is in its selfe actiue, must be meereely passiue: wherein is the difference betweene the Papist and the Protestant: the one sayes a man doth cooperate with the Spirit: the other, that the Spirit workes all, and that a man is a meere patient. In the beginning of the world God made a Coas, a rude indigested substance,

exempl.

which had an active power in it selfe, but in relation to the severall formes God put vpon it, was a meere patient. So plants haue a vegetatiue and growing forme, but in regard of that sensitiue forme, which in all sensitiue liuing creatures, this vegetatiue substance is to be considered, but as the matter of the ensuing sensitiue creature; and that sensitiue soule is but meereely passiue, in respect of the reasonable soule wherewith God informes a man. So is it with a man, he hath naturall power ouer his body, and in many morall duties, is able to put them in practice: but to attaine to Grace, he hath no abilitie nor will, but is a meere patient to the worke of the Spirit.

The

The grand Patron of the Romish profession, hath gathered a definition of Free-will, out of the doctrine of one of the chiefe ^a Schoolemen, which is this; that Freewill is a free power of chusing one of those things which tend to an end before another, or accepting or reiecting out of its owne power, one and the samething, and is attributed to an intelligent or reasonable nature: for the great glory of God, who shortly analising, or opening this definition, ^b sayes, that Free-will is a power, not a habit or act; and after he hath assigned power to be the *genus*, or materiall cause, and an intelligent nature to be the

*Bellar. in li. 1.
de gratia, &
libero arbitrio.
a Ex doctrina
S. Thomae
definitio col-
lecta. Libe-
rum arbitri-
um, est libera
potestas ex his
quae ad finem
conducunt, v-
num pro alio
eligendi, aut
vnum & idem
acceptandi,
vel pro arbi-
trio respiciendi,
intelligenti
naturae ad
magnum Dei
gloriam attri-
buita.
b Liberum ar-
bitrium est po-
tentia, non ha-
bitus, vel ac-
tus, quae po-
tentia est ge-
nus & libera
differentia, &
quia potentia
omnis est ac-
cideris subie-
ctum liberi
arbitrii, est in-
telligens na-
tura, obiectum*

liberi arbitrii est ex his quae ad finem conducunt. Siquidem liberum arbitrium non versatur circa finem, sed media: electio est proprium actus liberi arbitrii.

subject of it, and the meanes
conuerfant about the end,
not the end it selfe to be ob-
iect of it, concludes at last,
that Election is the proper
act of Free-will: where, be-
sides that he brings in a de-
scription for a definition, he
seemes to make that which
before he said, to be neither
habit nor act, but a meere
power to be active in Elec-
tion. But admit him, that a
bare power is the materiall
cause, or the *genus* of Free-
will: yet there is a learned
Father will soone make it ap-
peare, that this power is none
of mans: for, saith he, * spea-
king of Free-will, let vs heare
the Euangelist, saying, God
gaue them power to bee
made the sonnes of God. So
that this power spoken of, is
the

* August. in
expositione
12. Cap.
Euang. Jo-
hannis 1
Ne existima-
mus fidem
nostram esse
in libero arbi-
trio, ut diuino
non agant ad-
iutores: audi-
amus Euan-
gelistam di-
centem, Dedit
eis potestatem
Filios Dei fieri.

the gift and Grace of God. And admit the Papist thus much, that man doth coöperate with the Spirit, as Protestant Diuines hold, a regenerate man doth, yet this is no argument to proue Free-will, because a man may coöperate without power of Election to the contrary.

Neither yet is man to depend altogether vpon this inward worke of God: for he hath appointed his Word as an instrument of this blessed effect of Religion; and this Word is a plentiful Store-house of all instruments of Religion. The instruments of a souldier, are his armes. Let the spirituall Souldier go to *Paul*, one of the chiefe Officers in that Armory, and hee will furnish him from head,

The Word,
the instru-
mental cause
of Religion.

Eph. 6. Chap.
14, 15, 16, 17.
verses.

to toe, with the Helmet of Saluation, the Brestplate of Righteousnesse, the Girdle of Verity, the Shield of Faith, the Sword of the Spirit, and the Shooes of the preparation of the Gospell. The instruments of a scholler, are his bookes. Let the Scholler in Gods Schoole, or Vniuersity, resort to this Library of the Word, and there he shall finde such Philosophy, as is beyond all other Writers in that kinde; such History, as makes all other Historians that meddle with the same subiect, for point of truth, liers; and for Antiquity, nouices: such profound Prophecies verified by the performance of euery the least tittle, as make all other prophecies appeare fables:

bles : such Divine Poetry , as makes all other Poets seeme bunglers , being compared with the sweete Singer of Israel , and the Wise Preacher : such elegancy , that if you looke into *Esay* , you shall find such a lofty stile , as is in no other booke but the Scripture. If you looke into the other Prophets , you shall find such hidden Rethoricke , as is no where to be found , but in holy Writ : if you looke into our Blessed Saviours speeches , you shall find such Metaphors , and Parables , and Wise sayings , as confounded all that rose vp to speake against him , and amazed all that heard him : if you looke into *S. Pauls* Apologeticall Orations , you shall find the famous Orator *Tertullus* ,

AQ. 14. 10.

stulles put to silence, and ashamed to pleade any more against him; and *Felix* afterward, trembling at what hee spake. But last of all, in his holy Word, you shall find such Diuinity, as whosoever vndertakes to set forth the excellency of it, shall giue it a blemish; and when man hath beaten his braine to the vttermost, he must breake forth onely into admiration, and say; Oh, the height, the depth, and the bredth of this vnsearchable Mystery of Diuinitie! The Instruments of a builder are his tooles: and here in this Word, the Christian builder shall find a Masons hammer, to rough-hew the hard heart of man, and a two-edged sword, more excellent for
that

that purpose, then any Saw to cut asunder the stony heart of man, and a Square to leuell and shape a man to some fitnesse for this spirituall building. There are two maine Pillers of Religion, vpon which if it be firmly settled, it cannot sinke, and that is a well-grounded faith, and a well-ordered life. And how to establish Religion vpon these two, that Famous *Caluine* will teach a man. For the first, in his Comment vpon the twelfth Psalme, where he asks the question, whether or no at any time there do steale into a mans minde, any doubt of beleeuing in the promises of God? which if there do, then he directs him how to fence himselfe against such a temptation, Let him presently,

*Cal. in Com.
23. P. salm.
Quoniam de
fide promissio
num Dei ob
repit aliqua
dubitatio,
statim hunc
clicum oppo
nere conuenit
sermones Dei
esse puros.
Cal. in Com.
23. Cap. Iob,
Disserui
bens & recte
venerat ratio
nem, quam
Deus nobis
probat, hanc
esse ut pedes
ponamus in
via, quam non
ipsi instrui
mus, sed ipse
nobis verbo
suo commen
strauit.*

sently, sayes he, take this into his hand for a shield or buckler, that all the words of God are pure. And for the second, how to frame a mans life, in his Comment vpon the 23. Chap. of *Iob*, he giues this instruction: Let a man learne this to be the course which God doth allow of liuing well and vprightly, namely, to set his feete in a way, not such a one as he shall propose to himselfe, but such a one as God shall shew vnto him out of his Word: neither doth God vse this instrumentall cause of the Word, in working Religion in a man, as though hee needed it: for he was as well able, after the fall of man, to haue made him perfectly good againe, as he was before: but God saw this

this the fittest way: and some reason may be giuen to the apprehension of man, to perswade him so much.

As that first, man might take notice of the grieuousnesse, and greatnesse of his sinne in his fall, which had plunged him into such misery, as he knew no way how to get out of it, except God had found a meanes for him how to escape, which, peradventure, had God restored him to his former integritie, would not haue taken so deepe an impression in him as now it doth, when he is faine to labour and take paines in the meanes, and especially the Word of God, which e- uery man must do.

Secondly, God might vse this meanes of the Word, to let

I.

2.

let man know his infinit loue vnto him, in sending his Beloued Sonne Iesus Christ into the world, to suffer for man: and our instruction in this point, is the scope of the whole Scripture; which Passion of our Saviour had not needed, if God had suddenly settled man in his former vprightnesse.

3. Thirdly, God may take this course, that a man may haue some comfort to himselfe, in working out his owne Saluation, by the meanes. And this saluation is the end of Religion; not that a man doth exercise any power of his owne in the worke either of Religion, or saluation, farther then to apply and subiect himselfe to the meanes; but God would haue

haue man to see the depra-
uation of all parts, inward,
and outward, and worke
them through the efficacy of
the Word, to incline to
Grace, & so to temper them,
as to yeeld to the impression
of Religion; with which the
Holy Ghost is sealing him vp
to eternall life. This cannot
but bring a great deale of
sweete comfort to the heart
of man, which would other-
wise be lost.

Fourthly, God may hap-
ly the rather worke by his
Word, because man might
exercise all those good gifts
which God gaue him in his
creation; as meditation, dis-
course, affection, and pra-
ctice, for the vse of all which,
a man shall receiue direction
out of the Word; whereas if

a man had beene made perfect againe, he should haue had onely a willing and a diuine contemplation and obedience, and neuer haue needed the bent or intention of his minde, as now he doth.

5. Fifthly, Gods end in ordaining the chiefe meanes of a mans saluation, to bee his Word, wherein man must labour all the dayes of his life, may be, that man may bee brought to a higher esteeme of Heauen.

6. Sixtly, God may doe this, to expresse his Iustice, that those who wilfully perish, hauing the meanes of the Word offered them, may be left without excuse, and their destruction may be on their owne heads.

Now it hath beene declared,

red that God alone is the efficient, and the Word, the instrumentall cause of Religion. The next cause is, the materiall cause of Religion, and that is Worship. The Psalmist sayes, The Eyes of all things looke vp and wayte vpon thee: and in another place, calls vpon the Heauens, and all the creatures, to praise the Lord; which waiting, and praising may be taken as part of the worship of God: but as for vn sensible creatures, they onely are said to praise God, because they set forth his praise: for sensible creatures, as in many things they seeme to haue that reason which is onely in a man, in chusing or refusing good or euill for themselves: yet this is no-

E thing

Worship, the
materiall
cause of Religion.

Psalm. 145. 17.

Psalm. 148. 1.

thing but an inward instinct, without the discourse of the mind. In these creatures, there is a kinde of expectation frō God, of good things; and an inward cheerefulness, which is a kinde of acknowledgement, or thanksgiuing for good things receiued, and likewise, a patient mourning, or humiliation, as a man may say, vnder the hand of God, when they want his gifts, (wherein they may condemne many men that are ready to murmur, vpon the withdrawing of the least of Gods mercies,) yet because they do not this by the direction of reason, it cannot be properly called worship.

There are diuers words which haue sometimes, and
in

in some places, as well in Scriptures, as other writers, an equivalent or promiscuous signification, and in other places, a more distinct construction; as the same words, which in the Greeke tongue more properly signify worship, and honor, and service, are used all of them oftentimes, and in severall places, to expresse one and the same thing; and each of them signifies the same that any one of them does; as in the Worship of God, is understood and comprised his Honour, and Service; and in his Honour, his Worship and Service; and in his Service, his Worship and Honour.

Now this matter of Religion, which is Worship, or Honour, is found to be ascri-

*ἰαλῆν
τίμα,
λατρεῖν*

bed to man, to Angels, and to Idols. To man, when the same words are vsed to set forth the reuerence or respect a child oweth to his Parents, or an inferior to a superior, or any man to another, for any extraordinary gift, that are vsed to expresse the Honour of God. The words of the commandment are, that a child should honour his Father and Mother: and in the Poem of *Phocilides*, children are exhorted in the first place, to honour God, and in the next place, their Parents. *Paul*, in his Epistle to *Timothy*, wil- leth, that the Elders that rule well, should be accounted worthy of double honour. And *Xenophon* sayes, that the Rulers vnder *Cyrus* worship-
ped

μεγιστον θεον
τις, πατρι-
νους δε ετις
μητρον.

1. Tim. 3. 17.

αυτοι τις
αυτοι δε τις
αυτοι δε τις
αυτοι δε τις.

ped him, or reuerenced him as a Father. *Seneca* would haue men to worship vertue, as the gods themselues; and the Professors of it, as the Antistites, which were the chief Priests of the Temples, and were ouerseers, and disposers of all things that did belong to the worship of the gods. In *Pithagoras* is required a worship, or worthy esteeme of the vnmarried; intimating an extraordinarie kinde of reuerence to bee giuen to them, that had either such a gift of continence, or power to keepe themselves in a chaste course of life vnmarried. This worship is likewise ascribed to Angels, as a worthy Writer hath not long since obserued. There is a worship (saith he) which

E 3 ariseth

*Lib. de beata
vita i. Pitha-
gorae de Deo,
et eius pro-
fessionem, et
antistites co-
lunt.*

etiam angelorum.

*Beza. 2. Cap.
ad Colos.
Est forma Re-
ligionis, qua*

ex speculatio-
nibus curiosis,
& tamē re-
cupit a cu-
riosis sapi-
entia spec-
tata habenti-
bus oritur,
causamque
ayyάαα-
επεια.

αυυάαα-
επεια.

ariseeth out of curious specu-
lations, which yet makes a
shew of certaine hidden
wisdom; of which sort, is
the worship of Angels. And
Iohn in the Reuelation is said,
To offer worship to the An-
gel. Lastly, this worship or
seruice, is attributed to Idols,
as the word Idolatry will
teach, which signifies the
worship of Idols. The first of
these acceptions of worship
or honour, as it is applied to
a man, is allowable; the other
two acceptions, as worship, is
attributed to Angels & Idols,
the former of them requires a
cautelous construction, lest it
proue derogatorie to Gods
Worship, and implies a wor-
thy regard of them, for their
excellent nature and imploy-
ment: the latter, is absolutely
sinfull,

sinfull, and directly forbidden by God himself. Whence may be gathered a threefold distinction of worship, which is either a reuerend and respectfull esteeme of some creature, out of any duty belonging to them; or any speciall excellency in them, which may be expressed in a mans outward carriage; or such an application of a mans seruice to an Idoll, as that he sets it in the place of God; or lastly, the worship which God challengeth to himselfe; and thus worship, or honour may be said in generall to be giuen, as well to the creature as to the Creator.

But it is the forme of euery thing that giues it being. Now the forme of this Reli-

E 4 gion,

The truth of
worship to
God-ward,
the formall
cause of Religion.

2. Tim. 3. 5.
 Examine
 quoniam
 sunt, &c.

Exod. 3. 14.
 Ioh. 2. 58.

gion may be taken to consist in two things. In the Worship of God, and in the truth of that Worship. Here is not meant that forme spoken of by *Paul* to *Timothy*, which a man may haue, and yet deny the power of Religion; but that forme which is powerfull to make a man truly religious, & must informe a man what Religion is. So that he that will be religious, must worship God, and that in Truth. First, he must worship God. And what is God? Himselfe tels vs, that his Name is, I AM, and Christ, in the Gospell of *S. Iohn*, being asked of the Iewes; whether he had seene *Abraham*, being not yet fifty yeers old, does not answer them; That before *Abraham* was, I was: but

but said vnto them; before *Abraham* was, I A M. And what is he? That I A M, saies God; and that is All, and that All, is All. Let a man mount vpon the wings of cogitation, (which is swifter then any flying bird,) into the highest Heauen, which is the Seate of Gods incomprehensible Maiestie; and there imagine an vnimaginable glory; that He is : let him come downe into the Firmaments; and (if he can without dazing,) looke vpon that orient Ruby, and that splendent Diamond, the bigger, and lesser light, round beset with the sparkling Starres; all which doe as much excell in operative vertue, the most precious Stone the Earth affoordes, as there is distance betweene

betweene heauen and earth:
and that He is. Let him passe
thorow the element of fire,
and there make a little stay,
where he shall stand in the
middest of fire, and not
burne, nor be sensible of the
heate, if hee were bodily
there; which fire sets on fire
all other bodies, and that He
is. Let him make a step lower
into the element of Aire, and
there hee shall finde such a
friendly discord, as that nei-
ther moisture shall quench
heate, nor heate dry vp moi-
sture; without temperature,
no living creature could
breathe: and that He is. Let
him take a iourney to the vt-
termost parts of the earth,
and where-euer he comes, in-
quire of God, and there hee
shall here of Him; for *the*
earth

*earth and the fulnesse thereof
is the Lords.* Let him dis-
cend into the Store-house of
the earth, and search the se-
uerall Cabinets of Gods Jew-
els, and the whole Treasury
of his Riches, and there hee
is to be found: *For he hath
laid the foundation of the earth.*

Psal. 24. 1.

Psal. 104. 5.

Let him go downe into the
deepest of the water, and
there take view of Gods crea-
tures; which are for number
incredible, and many of them
for shape, proportion, and
condition, accounted Mon-
sters: and likewise thinke vp-
on that common benefit,
which all liuing creatures re-
ceiue from this element of
water (without which they
could not subsist,) and there
he shall vnderstand of Him;
they are the words of the
Psalmist,

Psal. 136.

Psalmist, *Whatsoever pleased the Lord, that did he in the hea-
 ven, and in the earth, and in the
 sea.* And when a man hath
 taken a sight of the Mycro-
 cosme, or great world, and
 receiued some apprehension
 of God therein, let him cast
 his eye vpon that Mycro-
 cosme, or little world him-
 selfe, wherein is as much con-
 tracted, and compacted, as
 is contained in the whole
 Vniuerse: and see if there hee
 can receiue any farther infor-
 mation of God. There a man
 shall see (as it were the Sunne
 and Moone,) vnderstanding,
 and sence, placed in the vp-
 permest and sphericall part
 of his body. The opinion of
 the Naturalist is, that the
 Sunne and a man generate a
 man, which in this fabricke
 is

Id. & homo
 generat homo-
 nem.

is true ; that the sunne of vnderstanding working vpon the terrene and elementary parts of a man, makes vp a man, and withall, this glorious and Heauenly Planet sends forth light and influence, whereby the whole man is continually directed and preserued. Here likewise may bee obserued the Quotidian motion of this Planet, which daily visiteth the whole man with sweete comfort and illumination, and the annuall motion, like vnto that yeerely progresse of the Sunne, wherein it takes a more particular and serious view of all the parts of the Earth. And indeed it is a good yeeres worke, for the swiftest contemplation, to take an exact consideration of

of all the faculties and parts of a man, and that inward, and estimatiue sence, which is called by some, the common sence, and represents the Moone, receiues all the light it hath from the vnderstanding, whence commeth the Eclipse; as may be said of this Moone within a man, when the earthly, carnall, and externall parts of a man, are interposed betweene sence, and the light of the vnderstanding; and the like eclipse is there of the Sunne, which is resembled by the vnderstanding, when sence interposeth it selfe betweene a man, and true reason. Let a man looke into the firmament of thoughts and cogitations, which are in number and quality, like the twinkling

ling Starres of Heauen, whereof some are fixed, but most wandering; and hee shall easily discerne a similitude betweene the things compared, which is likewise to be found in the whole bodie of a man. The shape of a man, as long as he is contained in the round wombe of his Mother, is Globary, till that diuine part of him be infused, which requires a maiestike, and commanding stature: since God hath subiected all the creatures vnder his gouernement; which is liuely expressed by *Ouid* the Poet, who hauing set forth the Creation of the world, with the creatures inhabiting therein, proceeds with words to this purpose; There was yet wanting, (saith hee) a
more

*Ouid. Metamorph. lib. 1.
Sanctius his
animal, men-
tisq; capacius
alte,
Dextrat ad-
huc, & quod
dominari in
cetera posset.
Natus homo
q̄,
Præmag; cūm
fuerant ani-
malia cetera
terram,
O; homini
sublime dedit,
cubiliq;que
videre,
Iussit, & e-
rexit ad sū-
ra telluris vul-
sus.*

more perfect and sacred li-
ving creature that should
bee capable of transcendent
knowledge, and might beare
rule ouer all other things.
Man was borne: and whereas
all other creatures were fra-
med, with their eyes cast
downe vpon the earth; God
gaue man a lofty counte-
nance, and an vpright and
stately proportion, comman-
ding him to looke vp to hea-
uen, from whence he came.
But the elements retaine the
same qualities and opposi-
tion in the body of a man,
which they had before this
composition; for heate, and
coldnesse, and moisture, and
drinessse are in continuall
strife, which shall haue the
predominancy; and which is
a strange thing, this discord

is

is a cause both of the conseruation, and destruction of the same subiect: for without all the elements, there is no body could subsist; and yet this warre amongst the elements, is the ruine of euery body: in which warre, they are all conquerers, and yet all overcome: for the fire dries vp the water, and the water quenches the fire; the aire moulders the earth, and the earth expels the aire; and yet they haue a mutuall concord: for the fire and aire agree in heate; the aire and water agree in moistnes; the water & earth agree in coldnesse; and the earth and fire agree in drienesse; & they all agree in this, that none of them will depart the field, till they haue destroyed the subiect of their

F conten-

contention which is the body of a man : and in this is to be admired the wonderfull workmanship of God. But yet for all this search, the knowledge of God is not to bee found ; for he is incomprehensible ; and how can a man comprehend an incomprehensible ? He is a Spirit ; and how can flesh and bloud apprehend a Spirit ? God is infinite, not to be limited in time ; he is euery where, and yet no where, either circumscriptiuely or definitiuely ; & how can a man circumscribed within two yards, receiue a notion of him, that fills all things, and all places ? He is omnipotent ; and how can the weake braine of a man conceiue what He is ? He is onely good ; and how can

can a man that is onely euill,
be able to vnderstand what
He is, that is all good? He is
Wisedome, Strength, Iustice,
Fortitude, and all Vertue di-
uine and morall, yea, in Him
are comprehended all Arts
and Sciences; what man is,
He is; what any other liuing
creature is, He is; yea, what
is in heaven and earth, He is;
for euill, it is a priuation, and
therefore is not, nor cannot
haue any being in him; and
this is all the knowledge man
can haue of God, that what
he himselfe, or any other
creature is not, that God is;
yea, God onely is, and man
is nothing but what he is in
God: God is in man, and yet
no part of mā; man is in God,
and yet no part of God: yea,
God is absolute without

man; man is nothing without God; and this knowledge of God, as imperfect as it is, is yet sufficient to direct man to worship God, in whom he liues, moues, and hath his being.

But how shall man worship him whom he hath not knowne? The manner how to worship God, which is part of the forme of Gods worship, is in truth. *Seneca*, a heathē man, could make a distinction betweene Religion, and Superstition, or Idolatry, when he sayes, That Religion is an obseruation of God in his Worship, whereas Superstition is a violating of his Worship, in drawing it from truth and sincerity: but what the true Worship of God is, man can no way
come

*Religio Deos
colit, super-
stitio violat.*

come to the knowledge of,
but from God himselfe, be-
cause no man doth in any de-
gree of perfection know
what God is. Now there are
two Bookes, that God hath
giuen man to study vpon; the
Booke of Nature, and the
Booke of the Word. In the
Booke of Nature, although
man may reade sufficient to
condemne himselfe, yet
there he shall finde nothing
but what will confound him:
In the Booke of his Word,
God hath beene graciously
pleased more at large to o-
pen himselfe vnto man, and
thereout to affoord him not
onely instruments, to frame
him fit for his Worship; but
directions how to worship
him aright. Euerie naturall
man walkes in darkenesse, as

Isaiah, 9. 1.

Psal. 119.
105.

Psal. 45. 5.

is writen by the Prophet
*Isaiah, The people that walked in
 darkenesse, haue seene a great
 light*; that is, in the Gospell
 of Iesus Christ. The Word,
 sayes the Prophet in the
 Psalme, *Is a Lampe, or a Lan-
 terne to my feete, and a light
 vnto my pathes.* And David
 sheweth how he got vnder-
 standing, and was growne to
 a hatred of false-hood, and
 errour, namely, by the Pre-
 cepts, and Word of God. *Sal-
 lomon*, or Christ, is said to
 ride vpon the Word of
 Truth, as one that would ride
 in triumph ouer all Heresie.
 Now euery man is content
 to haue some forme of Reli-
 gion; but this true worship
 doth so strictly tie the con-
 science to that forme and
 practie of Religion, which is
 taught

taught out of the Word of God, as that a man is ready to frame to himselfe any kinde of Religion, whereby he might haue some dispensation for his euill course of life, rather then to be held to so hard termes: and hence it comes to passe, that so many fall to Popery, who when they are loth to deny and crosse themselves in the lusts of the flesh, and yet are desirous to go to heauen, they imbrace this Religion, wherein they beleeeue that though they commit neuer so great sinnes; yet if they can get Pardons of Indulgences from the Pope, or absolution from the Priest, or do some workes of Charity, or such as are meritorious in their owne opinion; or pro-

cure some intercession of Saints, or some prayers to be made for them after they are dead, they thinke God to be well satisfied for their finnes, and well pleased with them: Nay, such is their grosse stupidity, as that they thinke the sprinkling of a little holy water, to be salu-
 tary for soule and body; which appeares plaine in those conjuring words spoken by the Priest, in diuine Service: I exorcise, or con-
 jure thee, O creature of Salt, that thou beest to all that shall partake of thee, sanitie of soule & body, and that all euill shall depart from that place, where thou art sprinkled. And farther he saith, I exorcise, or conijure thee, O creature of water, that thou
 mayest

*In Manual.
 ad usum
 ecclesie Saris-
 buriensis.*

*Exorcise te
 creatura salis,
 per Deum +
 vinum.*

*Sis omnibus
 te fumentibus
 sanitas anima
 & corporis, &
 effugias aq̃ue
 discedat ab eo
 loco quo as-
 persum fueris,
 omnis nequi-
 tia.*

mayest serue to the casting
out of Diuels, to the expel-
ling of diseases, that vpon
whatsoever thou art sprink-
led in any house of the faith-
full, it may haue taken from
it all vncleannesse, it may be
freed from all obnoxiousitie;
that no pestilent spirit may
remaine vpon it, nor any cor-
rupt ayre. Let all the treche-
ries of the hidden enemy de-
part: and if there be any
thing aduerse to the health,
or quiet of the inhabitants,
let it be chased away by the
aspersion of this water. And
then the Priest casts the
salt into the water, crosse-
wayes, after the manner of
the Crosse, and sayes priuate-
ly, Let there bee an equall
cōmixture of salt and water.
And thus is their Holy wa-
ter

*Exorcismo
creatura a-
qua in nomine
Dni Patris,
et filii aqua
exorcizata ad
officandum
omnem pes-
tatem inimi-
ci, &c.
Ad abicien-
das demones,
morbi &que
pollendas, et
quicquid
in domibus
vel in locis
fidelium hor-
renda respor-
sa, carnos
omni immu-
ditatē, libera-
tur à malis,
non illis resi-
dat spiritus
pestilent, non
aura corrup-
tam, &c.*

ter made, and sprinkled. And who would not be a Papist, to haue this benediction of Holy water? And the like benediction is there of the Bread. Nay, such is their horrible blasphemy, as that they hold *ſ* wax Candles to be inlightened, with the light of Gods heauenly Benediction, as they call it, and kindled at the fire of his most sweet clarity; and who would not be a Papist, to partake of this light? Farther, some of their Prayers for the dead, are these:

We commend vnto thee, O Lord, the soules of thy Seruants, that being dead, they may liue with thee for euer; and what sinnes they haue fallen into, through the frailtie of their worldly conuersation, doe thou wipe them away, by the Pardon of thy

thy most mercifull goodnesse.

Another is this, God, which art the giuer of Pardon, and loue of mans saluation; we implore thy Clemency, that those Brothers and Sisters of our Congregations, which are gone out of this world, may come to the societie of thy euermlasting blessing, by the intercession of the blessed Mary, for euer a Virgin, & of Michael the Archangel, and of all the Saints.

A third is this, Make good, we beseech thee, O omnipotent, and mercifull God, that the soules of our Brethren and Sisters of our Congregations, for whom we offer vp to thee this sacrifice of Praise, being expiated by vertue of this Sacrament from all their sinnes, may receiue the blessing of thy euermlasting light.

And who would not be a Papist, to haue these Prayers
said

said for him after his death, if they were effectuell? The Heathen, since they could not be so religious to God, as the light of Nature informed them, they ought to be, framed to themselves gods of men, that since they could not, or would not bee like God, they would make gods like themselves. And thus *Saturne*, and *Iupiter*, and diuers other men, being famous vpon earth, for some extraordinary qualities, or ex-ploytes, were called gods after their deaths. *Seneca* obserues, that amongst Heathen men that worshipped *Iupiter*, one will haue him to be winged; another will haue him to beare hornes; another accuses him of Adultery, another complaines, that hee is cruell

cruell towards the gods. In all which, sayes the Authour, they intend nothing, but to take away the shame of sinning from men, who beleeued such gods as these, and conceiued it no shame for them, to do as their gods did. And hereby appeareth the truth of the Worship of God declared in his Word, in that it opposeth sinne: and the reason why Idolatry and false religion draw away so many, is, because they either giue a liberty to sinne, or a Pardon of sinne, vpon easie conditions; but these men which are thus seduced, are of another mind, then *David* was, who hid the Word of God in his heart, that hee might not sinne. He found no safety, so long as he continued

nued in sinne, nor any meanes to auoid sinne, but the Word of God, which is the Touch-stone to trie all metals of Religion. If a man doubt of the doctrine of Religion, let him bring it to this Touch-stone, and he shall soone discern, whether it be currant or no: If he bring his life, and actions to this Touch-stone, he shall quickly know, whether they be good or no: If he bring his faith, and repentance, to this Touchstone, it will quickly shew, whether they be sound, or no: If hee bring his honesty and iustice to this Touch-stone, he shall easily discover, whether they be counterfeit, or no. It is the speciall care of euery good Schoolemaster, to see that his Schollers performe all their
their

their exercises truly; so this Schoolemaster, the Word, which vndertakes to teach the Worship of God, directs to the true Worship of God.

And this truth, is not onely required in the outward practice of Religion, but in the heart and inward soule of a man. *Behold, thou requirest truth in the inward parts*, saith the Psalm: and it is the complaint of God in *Isaiah*, That the people drew neere vnto him with their mouthes, and with their lips did honour him, but had remoued their hearts farre from him. A man may be a great Scholler, well read in all controuersies, able to distinguish betweene true Religion, and false opinions, well ground-
ded,

Psal. 51.6.

Isai. 29.13.

ded, and of good vnderstanding, in the doctrine and discipline of Religion, orthodoxall in point of faith, a carefull obseruer of diuine worship, a iust dealer amongst men, ciuill in his course of life, well reported of for hospitalitie, diligent in all his affaires, true in all his Words, and of a faire demeanor in all his actions: and yet, if this inward vprightnesse to God and man for conscience sake of Gods Commandement, be wanting to this man; hee may be wanting of true Religion. For *Ioshua* requires the people to feare the Lord, and serue him, but how? In sincerity, and truth. And *Sa-muel* commands them not onely to serue the Lord, but it must be done in truth, and with

with all their hearts. Religion then appeares from the efficient cause thereof, to bee the worke of God; from the materiall cause, to bee worship; and from the formall cause, to be true, and onely, and properly applied to God. But the Naturall Philosopher could reach so farre, as to apprehend, that nothing could be made in vaine; and therefore if in that inferiour workmanship of God, in the framing of all the creatures, was expressed a rare Art; and in this worke, there was intended an end: then certainly, much more in the framing a man after Gods owne Image. Man must belecue an end, yea, a more speciall end, by how much the effect is of a more excellent nature. There

The finall
causes of Religion, the
glory of
God, and
mans salu-
tion.
Nihil fit frustra.

G are

are two finall causes of Gods Workes, the one communicated to man, with all other creatures, which is the last, the vttermost and chiefeſt end, the other, onely for mans ſake; the former of theſe ends, is the glory of God, to which end he made all that is made, and doth diſpoſe of all things that are done; to which purpoſe are the words in the Reuelation, *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, &c.* If God had not made the world (to our apprehenſion,) he had loſt the glory of his power; if he had not made man perfect, he had loſt the glory of his goodneſſe; if man had not fallen (though God was not the

Author

Author thereof,) he had lost the glory of his Iustice; if he had not redeemed man, hee had lost the glory of his Mercy; if he had not continued man, he had lost the glory of his Prouidence; and if he had not beene the worker of Religion in man, he had lost all his glory vpon Earth. For to what end was it to make a world, if man had not bene placed as a Gouvernour ouer it? To what end was it to make man perfect, but to trie his obedience? To what end was it to continue man, but to wayt for his Redemption? To what end was it to redeeme man, but to serue him in holinesse and righteoussesse all the dayes of his life? And how could man so do, if God had not wrought this

worke of Religion in him?

Neither is God onely a Creator of man, and Religion in man, to his owne glory; but a louing Father to man, in suffering him by this Religion, to worke out his owne saluation, which is the second finall cause thereof, as the holy Ghost sets it downe in the Philippians, where a Christian is commanded to worke out his saluation in feare and trembling. And the Apostle to *Titus* makes eternall life, the end of all Religion, and godlinesse; and in this is declared the wonderfull loue of God to man, notwithstanding his disobedience in his fall. What man buyes any cattell, but either to droyle them out, or fat them for the Shambles? but this

Titus 1. 2.

this God bought man from death, to life; yea, himselfe was ledde as a shoope to the slaughter, that he might saue man. What Master, when he hath hired a seruant, bids him imploy his time and labour, to his owne vse? But this God doth so to man, and bids him, if he want stocke to set vp withall, to come vnto him, and he will furnish him. What Land-lord, when the Rent-day comes, bids his Tenant lay out his Rent for his owne best profit? But this God, the Land-lord of the World, whē man brings him his Rent, which is his Worship in a religious life, bids him improue it for his owne good, and makes his owne saluation, the scope and end of all his labour. And is it no

Isai. 35. 7.

lesse then saluation, that a man aymes at in being Religious? Was there euer any man, that had a slaue that ran away from him, and subiected himselfe to his deadly enemy, that would not onely spare him punishment, but make him a free-man? Yet behold, man that sold himselfe as a slaue to the Deuill, is made a Free-denizen of Heauen. Was there euer any Souldier that rose vp in mutinie, that did not onely escape Martiall Law, but was sent home to inherit the Generals owne Land? Yet behold, man, that did not onely rise himselfe, but drew the whole Regiment of Iesus Christ, mankind, into mutiny; he is sent to inherit the Kingdome of heauen, Christs
owne

owne inheritance. Was there
euer any King, that when his
subiect was convicted of
high Treason, would not
onely spare his life, but make
him one of his Priuy Cham-
ber; or Bed-chamber, where
hee should be neereft to his
Person? Yet behold, when
man had risen in rebellion a-
gainst God; he is not onely
pardoned his Treason, but is
receiued into Gods Cham-
ber of Presence in this world,
which is the Church; and
shall hereafter be made a Pri-
uy Chamber-man of heauen.
Why then, is it to no end to
be Religious, when he shall
not onely thereby promote
the glory of his Creator, but
purchase to himselfe an eter-
nall Mansion in that new Ie-
rusalem?

The effects
of Religion,
Obedience,
Sanctitie,
and Wisedome.

Neither is this Religion which proceeds from so excellent causes, without the like effects, amongst which, these three may be noted, Obedience, Sanctity, and Wisedome. Obedience is either active, or passive. For active obedience, God in his Covenant declared to his Children, by his Prophet *Ezekiel*; promisseth first to worke Religion in the; *A new heart will I give you; and a new spirit will I put within you; and what followes vpon this? Then (saith the Lord) you shall walke in my statutes, and you shall keepe my Iudgements and doe them.* But this practicall obedience must be generall, such as is inioyned by God in the Prophecie of *Jeremiah*, that they should obey his voice, and

Ezek. 36. 26.

Iere. 11. 4.

and do the words of his Co-
 uenant, according to all that
 he had commanded them.
 And God threatens his peo-
 ple in Leviticus, that if they
 would not doe all his Com-
 mandements; then he would
 appoint ouer them terror,
 consumption, and the like,
Cursed is he that doth not abide
in all, &c. It is farther requi-
 red, that this obedience
 should bee constant; there-
 upon our Sauour grounds
 his promise, *That hee that en-*
duresh to the end, the same shall
be saued. And it is the condi-
 tion that Christ propounds
 to his Disciples, in the Gospel
 of Saint Iohn, *If ye continue in*
my Word, the are ye my Disciples
indeed. Passiue obedience, is
 to suffer with patience, all
 the afflictions that befall a
 man;

Leuit. 26. 14.
 15, 16.

Mat. 24. 13.

Ioh. 8. 31.

2.Tim.3.12.

Luk.31.19.

2.Sam.16.
10,11,12.

man: for *Paul* hath giuen euerie Christian his doome, where he saies, *All that will liue godly in Iesus Christ, shall suffer persecution*: And therefore Christ exhorts his Disciples to possesse their soules in patience; of which *Dauid* is a singular example in suffering the curse of *Shimei*; when he saies, *Let him curse, because the Lord hath said vnto him, Curse*; and makes an excuse for *Shimei*, by way of extenuating his fault, since his owne sonne that came forth of his bowels, sought his life: and in conclusion, casts himselfe vpon the Lord, *It may be* (saith he,) *the Lord will looke vpon my affliction*. Neither is it enough to suffer calamity, but to be humbled vnder Gods hand in time of distresse, which

which is the admonition of *James*, *Be afflicted, and mourne, and weepe, humble your selues in the sight of the Lord.*

Jam. 4. 9. 10.

The next effect of Religion, is Sanctity; the speech of *Paul* to the *Thessalonians*, is this, when we beseech you brethren, that as ye haue received from us how ye ought to walke, (that is, in the way of Religion) and please God, so you would abound more and more; for this is the will of God, euen your sanctification. And this sanctifying consists either in the forbearing sinne, to which purpose, the Apostle in the same place instanceth in two euils, from which they should abstaine, namely, the lust, and concupiscence, or vncleannesse, and fraud, or deceit; or else it con-

Thec. 4. 1. 3. 5. 6.

Num. 15. 41.

1. Pet. 1. 14,
15.

consists in the practice of holiness; to which end God would have the children of Israel to weare fringes on their garments, that they might remember and do all his Commandements, and be holy vnto God. And *Peter* setteth God, as a Patterne of holiness, exhorting them as obedient children, to be holy in all manner of conuersation, as he that called them, is holy: and indeed this holiness is a marvellous effect, whereby is wrought such a secret alteration in a true Conuert, as that none knowes how it comes to passe, but his owne soule within him, which yet himselfe is not able to expresse, neither would any one take him to be the same man he was before.

fore. Is it not a strange thing to find a man; that for twentie, thirty, forty yeeres together, hath swoom in abundance of all earthly things, hath denied himselfe no manner of pleasure that is to be found out vnder the Sunne; hath had the generall applause of all that knew him, for an vnderstanding, a iust, a temperate, and a liberall man; hath had continuall health; hath neuer knowne what the least misery is? To see this man all on a sudden, in the midst of his happinesse, perplexed, and troubled within himselfe, complaining of the miserable estate he is in; laying to his owne charge, blindness of mind, iniustice of his actions, a want of gouernment in his course

course of life, and neglect of charitable workes, accusing himselfe of all manner of sinne, and finding no comfort at all, till the same power hath raised him vp, that before had thus cast him downe; and then to see him changing his vaine company, disregarding his superfluous wealth, laying aside his vnprofitable and time-consuming pleasures, contemning popular applause, labouring for the true knowledge of God, and of the meanes how to serue him aright, performing all good workes in obedience to the Commandement of God; which before he obserued onely in a ciuill respect, and abstaining from those euill actions for conscience sake, which (haply) before

before he had forborne the practice of, for some sinister, or outward regard, and making a sanctified vse of all Gods blessings, as of health, peace, libertie, and the like: Is not this a wonderfull alteration, which in some measure is found in euery man, so soone as true Religion enters into his heart?

The third effect of Religion, is Wisedome; & this is either Sapience, or Prudence. Sapience is defined by *Plato*, to be a simple or uncompounded Science, or the knowledge of Diuine and Eternall things, or a knowledge that proceeds from contemplation of the cause of things. And *Aristotle*, his Scholler, defines Prudence to be a true habit working with reason,

vpon

In definition.
 Σοφία δὲ ἡ
 μακροβι-
 ος θεωρία
 τῶν ἀσμε-
 νῶν.
 Ἡ δὲ πρα-
 γματικὴ τῶν
 ἀσμενῶν
 θεωρία.
 Ἠθικ. α. β. 6.
 cap. 5.
 μακροβι-
 ος θεωρία
 τῶν ἀσμε-
 νῶν.
 Ἡ δὲ πρα-
 γματικὴ
 τῶν ἀσμε-
 νῶν θεω-
 ρία.

vpon those things that are, good or euill to a man : but the chiefe Preacher and Teacher of Wisedome, hath included them both in one verse, where he saies, that Sapience is the reuerence of God, and Prudence the communion of Saints, as *Tremellius* interprets it, so that out of a true knowledge of God, infused by God himselfe, proceeds this reuerence of God, which is Sapience, and the vertuous carriage of a mans selfe towards men, especially the Saints, is Prudence. The obiect of Sapience, is *ens*, or being, and the obiect of Prudence, is the chiefe good. Now God is the onely Being, or I *Am*; and he is the chiefe, yea, the onely Good, and therefore Religion, containing

taining the true knowledge and worship of God, workes this Wisedome in a man. There are foure things which accomplish a mans happinesse, pleasure, profit, honour, and long life to enioy them in: all which *Solomon* comprehends in Wisedome, where he saies, that *All other delights of a man are not to be compared vnto her, and length of dayes is in her right hand, and in her left hand riches and honour.*

Proa. 3. 15.
16.

But there is no speaking of any thing vnder God, but it must haue a place of residence. So Religion must haue a subiect to reside in, which is man that hath beene so often named. And here Religion sits like a Queene in her Maiestie, she keepes her Court in the soule of man,

Man, the
subiect of
Religion.

H and

and her chaire of State, is the heart of man, so that to man may be well said, *Let your doores stand open, you everlasting gates, and let the Queene of glory come in.* She is so wise of her selfe, and so powerfull, as that she needes no counsell, onely she hath continually waiting vpon her, two Secretaries of State, and a Recorder or Register, the first of these Secretaries is Understanding; to this she referres the examining of all suites preferred, and the information of what nature they are. The second Secretary is the Will, and to this she referres the returning of Answer to all Petitions made: the Recorder to this great Queene, is Memory, and here are registred all Petitions, with their answers, to the

the end that man might not be without a president for whatsoeuer he shall be a suitor; if here he can find, that such and such things haue beene to such and such persons, at such and such times, and in such and such a place granted, he may haue hope to obtaine his desire in that kinde: but if he finde, that such things haue beene denied, and thought altogether vnfit to be asked, or granted, let him desist from Petitions, in this nature. In this office of the Memory, likewise are recorded all the Letters Patents that euer haue bin granted vnto any man; so that if he chance at any time to lose his euidence, or assurance, here he may take out a new Copie of it when hee will. In this Office likewise

are entred all the Actions of man, that if at any time hee haue done any memorable seruice, hee may craue reward, (for this is a bountifull Queene,) or if he haue committed any crime, he may sue for his Pardon; for God that hath placed Religion his Vicegerent vpon earth, is a mercifull God. Now the household seruants of this Queene, are the affections, so that where shee commands to loue, the Religious man loues; where shee commands to hate, he hates; where shee commands to reioyce, hee reioyceth; where shee commands to sorrow, he sorrowes; where shee commands to feare, he feares; where shee commands confidence, he is bold: so that all the actions are ready at her command.

The

The common subiects of this Queene, (for she admits no Peeres in her Dominions,) are all the parts of the body; the eye, the eare, the hand, the foote, and all the members of a Christian mans body are gouerned by her, and receiue protection, and direction from her; she feedes the hungry mouth, clothes the naked backe, strengthens euery weake part, and sustaines the whole. The reuenue of this Great Queene, is all that a man hath in this world; no sooner was shee entred into the hearts of the Christians in the Acts, but they came and laid all they had at the Apostles feet: where she bids Giue; man must giue; yea, if she call for his children, or himselfe, hee must bee ready with the an-

Seneca, lib.
cur. bonis vi-
ris mala fi-
unt.

Hanc quoque
animosam

Demetrij for-
tissimi viri vo-

cam audiſti me
mominſſe hac

veniam, inquit,
Dij immorta-

les, de vobis
queri poſſum,

quod non an-
te mihi vo-

luntatem ve-

ſtram notam
faciſtis: prius

enim ad iſta
veniſſem, ad

que nunc vo-
catus ſum.

vultis liberos
illos vobis ſu-

ſtantes? vultis
aliquam por-

tem corporis?
Sumite. Non

magnam rem
promitto, ci-

te totum re-

linquā. Vult-
is ſpiritus?

quidni? nul-

lam mercedem
faciam, qui

minus recipi-
atis quod de-

diſſerā valen-

te recipitis,
quidquid pa-

ſwer, which Seneca reports
Demetrius to make to the
gods: There is one thing, O
ye immortall gods, I haue to
complaine of you, that you
would not let me know your
pleaſure before-hand, for I
would haue firſt offered my
ſelfe, to what I am now cal-
led by you: will you haue my
children? I haue bred them
vp for you: will you haue any
member of my body? Take
it: I promiſe no great matter;
for within a ſhort time I ſhall
leauē the whole. Will you
haue my life? what elſe? I
will make no delay to hinder
you from receiuing what you
haue giuen: you ſhall willing-
ly receiue whatſoeuer you re-
quire: I had rather offer all to
you vnasked, then deliuer it
to you being demanded: you
ſhall not need to uſe any vio-

lence

lence, you may take them: nothing is said to be taken away from him, that doth not withhold it, and I deny you nothing: where shee bids Keepe, man must keepe; if she call for all a man hath, he must part with it: if she bring neuer so great an increase, she must haue the disposing of all; yet she does not alwayes turne her Tenants out of possession; onely shee will haue them know, that they are but Tenants at will: and as this Religion is onely an adiunct to man (no man hath it borne with him,) so it is a subiect to diuers adiuncts.

The adiuncts of Religion, are either proper, or common: the proper adiuncts of Religion, some of them may be these; knowledge, faith, loue, and feare.

*curtis. quid
ergo est i. ma-
luisse offerre
quam tradere.
Quod opus
fuit auferret
accipere po-
tuisse, sed
ut nunc quid-
dem auferre-
tis, quia nihil
eripitur nisi
religioni.*

The proper
adiuncts of
Religion,
knowledge,
faith, loue,
and feare.

MELI 1.37.

2. Cor. 13. 4.

A prius &
posteriori.Ingenium &
Veritas.Sapientia &
Scientia.Veritas &
Sapientia.Sapientia &
Veritas.Veritas &
Sapientia.Sapientia &
Veritas.Veritas &
Sapientia.

This knowledge, which is a proper adiunct of Religion, is not an Historical knowledge, but a saving knowledge, such a knowledge as is taught by him that workes Religion in the heart; which our Sauour verifies, in saying, *That no man knowes the Father but the Sonne, and he to whom the Son reuealeth him.* And this was the knowledge that *Paul* was infused withall, when he was caught vp to the third heaven: so that it is wrought together with Religion, and without which there is no Religion. The Philosopher obserues a twofold knowledge; the one proceeding from the precedent causes, which are for the most part vknowne: the other from the subsequent effects, and adioyning qualities; and the latter of these, is

is all the knowledge a man can likely haue in naturall things; but this is a certaine distinction in Diuinity, wherein both parts are to be noted for the naturall man, by obseruation, experience, and discourse, may, out of effects and qualities, gather some knowledge of God and his Diuine being, and a worship to bee due to him, and an infinit power to be in him, and he may grope out so much (according to the words of the Author of the Acts of the Apostles) as will direct him to seeke out the true knowledge of God and his worship, from God himselfe; but this sauing knowledge here spoken of, is such a one, as that no man can haue it in him, without the same God that giues it, reueale it

to

Acts 17. 27.
 ὡς ἂν ἴσῃ
 θεός.

to him out of those hidden principles wrought in the heart of man, which are not possible to be expressed.

The next proper adiunct is faith, which is so linked to the former of knowledge, as that who hath not the one, hath not the other; and who hath not true Religion, hath neither; and therefore the Apostle ioynes them together, as things vnseparable, and infallible tokens, or signes one of another; where he exhorts the Corinthians to try themselves whether they were in the faith, or no; but how should they try themselves? by no way, but by their knowledge; and therefore he asks them in the next words, *Do you not know your selues?* and shewes them farther, how they come by this

2. Cor. 13. 5.

this knowledge, namely, Because Iesus Christ was in them, except they were Reprobates. Is it not a strange thing, that Herod should send the Wise men to the Pharises, to informe themselves where Christ should be borne, and they could direct them to Bethlem, and shew them what had beene prophesied, and yet could not beleue in him? But this shewes the difference betweene that knowledge, and faith grounded thereupon, which was reuealed to the Apostles by Christ himselfe; and that other of the Pharises, which is none of this sauing knowledge or faith which is proper to Religion.

The third proper adiunct of Religion, is loue, and that loue is not euery loue, but the

Rom. 5. 5.

2. Theſ. 1. 3.

the loue of God, and our brethren for Gods sake, which loue is wrought in man, by the same Spirit that Religion it selfe is wrought: The Apostle saies, *That the loue of God is shed abroad into our hearts, by the holy Ghost, which is giuen to vs.* And in another place; hee acknowledges great thanks to be due to God, for the increase of faith, and abundance of loue, which was in the Theſſalonians, where hee ioynes faith, and loue, as the gifts of God, that go alwayes together: neither let a man deceiue himselfe in this loue of God: for many men thinke they loue God, when indeed they loue onely themselves: as Christ vpbayded them that followed him onely for loue of the loaves. Diuers Heathē people

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people haue worshipped the Sunne, the Moone, the Starres. *Ceres*, the goddesse of Corne, *Bacchus*, the god of Wine, and the like, for the benefit they haue receiued from these creatures; and no question, herein had some generall notation of a deitie: but this loue of God, which flowes from true Religion, must not be onely a loue of him for his goodnesse towards vs, no, not for that great gift of saluation to mankinde, but a loue of him, because he is so holy, and absolute perfection; yea, though we receiued none of these mercies, yet this Religion will cause vs to loue him, for himselfe, and his children, in obedience to his Commandement, and for the communion they all haue in Christ; which is deliuered by *Iohn*, in these words, *And this comfort haue*

1. Epist. Iohn.
3. 21.

hane we from God, that he who loveth God, loveth his brother also.

Ephes. 4. 15.

And the Communion which all the Saints haue in Christ, requires the loue, which the Apostle to the Ephesians saith, *Is the knitting of the ioynts of Christs body, from whence it receiveth growth, and is built up.*

Iob 28. 28.

The last of the proper adiuncts, is Feare: and this againe must bee the Feare of God, which feare is neuer separated from true Religion; nor euer to be found where true Religion is not. In the Scriptures Wisdom and Religion are oftentimes taken in the same signification; and therefore it is said, *The feare of the Lord is Wisedome.*

2. Cor. 7. 3.

And when a man is said to finish that great worke of his salvation, which is an end of his Religion; he is aduised by the Apostle to do it in the feare of the

the Lord. Religion consists in the obseruing of the Law of God. Now, to feare God and obserue his Commandements, is the summe of the Law; but without the feare of God, there is no keeping of the Commandements, and that makes a compleat obedience. It is not punishment that a man must onely feare, but feare God, because he is God; yea, though there were no punishment for offending him; and feare the committing of an euill act, because it is displeasing to him, and contrary to his pure nature, which feare in the Corinthians is called the perfection of holinesse: and these foure qualities of knowledge, faith, loue, and feare, are so linked together, as that they are not to be found one without another, but make a golden bracelet to adorne Religion withall;

1. Pet. 3. 15.

Gal. 3. 6.

Luk. 1. 74.

Psal. 119.
v. 119.
120.

Q. 2. non
quidem à pro-
sentia tua
metuo vt A.
dam, Gen. 3.
non contra
illam mihi
adversus expro,
sed ab infir-
mitate mea
non propter
iudicia tua.

withall; for out of knowledge a man must be able to giue a reason of his faith; as *Peter* exhorts; and loue is the efficacie of faith, as *Paul* affirms: and true feare is distinguished from slavish feare by loue; as will appeare by comparing the Prophecie of *Zacharias*, which saies, *That we being deliuered out of the hands of our enemies, might serue him without feare*; with the conclusion of the Psalmist, who professeth that he loued the Testimonies of God, and his flesh trembled before him, and hee was afraid of his Iudgements. *Zacharias* frees such as are redeemed by Christ, from a seruite feare: but the Psalmist sheweth what caused a childlike feare in him, namely, the loue of Gods Testimonies. *Tremellius* & *Innius* render this exposition of the feare spoken of by the

the

the Psalmist, it is, as if he had said; I feare not thy presence, (O God) as *Adam* did, but contrarily, I wish thee alway with me: but I feare my owne weaknesse, lest I should prouoke thee to iudgement. So that a Christian man may bee said to beleue in God, because he spiritually knowes him; to loue him, because hee beleeueth in him; and to feare him, because hee loues him.

Besides these proper adiuncts of Religion, there are common adiuncts of Religion, in the number of which, are Zeale, & Mildnesse, and Patience, and Temperance, & Iustice, and all morall vertues: for though these do not so neerely depend vpon Religion, as the other do, yet where there is true Religion, these are in some measure to be found. For Zeale, take the

I opinion

The common adiuncts of Religion, all morall vertues.

Gal. 4. 18.

Pro. 2. 34.

Luk. 21. 19.

Mat. 24. 45.

Gen. 6. 9.

opinion of Paul, *That it is good to be zealous alwayes in a good thing.* For Meekenes, take the words of Salomon, *Surely God scorneth the scorers, but giueth grace vnto the lowly.* For Patience, take the precept of Christ, *In your patience possesse ye your soules.* For Temperance, take our Sauiors inquiry, and blessing, *Who is a faithfull and wise seruant, whom his Lord hath made ruler ouer his household, to giue them meate in due season? Blessed is that seruant, whom his Lord, when he commeth, shall find so doing.* For Iustice, take Noah for a Patterne: *Noah was a iust man & perfect in his generations, and walked with God.* And for all manner of morall vertues, there are Precepts, Promises, and Examples to bee found in the Scripture, which directs all men to Religion.

And now, out of what hath gone

gone before, there may bee a
 gesse giuen what this Religion
 is, which is taken vpon them by
 many, but found in few. To de-
 fine Religion from its essentiall
 causes and internall, is not so
 easie; it being a difficult thing
 to find out the matter & forme
 of elementarie substances, and
 distinguish betweene them and
 their properties: much more
 hard then must it be, precisely
 to set forth the matter & forme
 of incorporall substances, and
 most difficult to giue a definitiō
 out of the essentiall causes of a
 spirituall thing; yet from what
 was taken before, to bee the
 matter and forme of Religion;
 this definition may bee giuen;
 That Religiō is the true Wor-
 ship of God. It is first worship:
 it is secondly, the Worship of
 God in truth; and this is the de-
 finition of *Zanchy*: but where a

Definition
 of Religion.
*Zanch. de re-
 lig. Thef. 1.
 vera religio
 que idem est
 quod iuri-
 beam in vera
 dei cultu pos-
 ta est.*

A descripti-
on of Reli-
gion.

definition may not be easily gathered, a description may giue more light; and a description of Religion may be this: That Religion, is the true Worship of God, wrought by God himselfe in man, by meanes of his Word, which worketh in a man, Obedience, Sanctitie, and Wisedome; and is seated principally in the soule of man, whence it disposeth of, and directeth all the faculties of the mind, the actions of the body, and the whole estate of man to Gods glory, and the saluation of man, and is alwayes accompanied with sauing knowledge, a liuely faith, loue of God and his Saints, and feare of God, and all vertues Spirituall and Morall, in some measure: and this description is gathered out of all the consentany artificiall arguments of Logick. There was

a Heathen man that describes Religion to bee that, which workes a care, and ceremonious obseruation of some superior nature, which, saies he, they call Diuine: but this man seemed onely to point at the outward forme of Religion, which indeed was all the Religion they had. *Caluin* in one place, saies, that true, and ancient Religion is that, which is founded vpon Christ, where he seemed to direct onely to the true foundation; wherupon the doctrine of Religion was to bee grounded, namely, Christ Iesus. *Melancthon* defines Religion to bee the Worship of God; and though indeed God is not worshipped, but rather dishonoured, where he is not truly worshipped: and so this definition may stand compleat; yet because most pretended Religi-

*Cic. 2. In-
uent.
Religio quæ
superioris cu-
iusdam natu-
ræ (quæ
diuinæ, ut
cens) curam
ceremoniarum
quæ affert.*

*Cal. in Com-
ment. super
2. Cap. Iohæ
Vera antiquæ
religiō, quæ
in Christo
fundata est.*

*Mal. de sum-
pibus et ho-
minibus reli-
gio constat
esse cultum
Dei.*

ons acknowledge a Worship of God : and many Learned Diuines haue made a definition betweene true, and false worship : and this *Melancton* himselfe, in a description hee makes of Religion, saies, that Religio is the Worship of God, which consists in the feare of God, and beliefe in God; including in that description, two of the proper adiuncts, before named: In these regards, truth may not bee altogether superfluously called, part of $\hat{y}$ forme of Religion; and yet is it not to be conceiued, that the forme of Religion is to be deuided; but truth to Godward of that worship, (which was taken to be the matter) may be receiued to mans apprehension, as a forme of Religion: and if these things are all true, notwithstanding so many claimes laide to Religion,

Religion, as there are, yet it will appeare, that Religion is not so conuerfant in the world, as euery man would haue it.

It were to be wished, that men would not rest content with a bare name of Religion, deceiuing themselves, whilst many of them thinke to deceiue others: certainly, some women that vse to paint themselves, cōceiue that the colours which they vse for that purpose when they once are laid on by them, are the natural coluors of their faces: for else, why should they be proud, except it be of their skill in painting? So men that haue put on a guise of Religion, imagine themselves to be such as they outwardly appeare to be: for else why should they glory in it, except it bee of their art in hypocritising? *Narcissus* seeing himselfe in the water,

ter, fell in loue with himselfe,
and was turned into a Flowre;
so a man, when he lookes vpon
himselfe, in the waterie conceit
of his owne swimming fancy,
is subiect to grow in loue
with himselfe, who yet shall
proue but a fading flowre, suddenly
conuèrting to rottennes:
but if he view himselfe in the
Christall Glasse of the pure
Word of God, he shall appeare
before Regeneration, to be a
Leper, a Swine, a Dogge, a
Diuell; yet notwithstanding,
when this blessed forme of Religion
is put vpon him, he shall
be here like *Dauid*, a man after
Gods owne heart; and in hea-
uen, conformed vnto the like-
nesse of the Sonne of God, his
elder Brother, and Sauour,
Iesus Christ.

FINIS.

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